

Franciscan Herald and Forum

My God
and
my all

St. Francis of Assisi

JULY 1957

©

Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

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COVER TEXT: In a few short words St. Francis wrote his own autobiography: My God and my All. In uttering that ejaculation he hardly realized that he was telling the world all about himself. For the most profound history of an individual is the history of his concept of God. To Francis, God was *everything*. To reach the very source of Francis' richness of personality, we must grasp, at least gropingly, what "My God and my all" meant to him and what it demanded of him.—God was his Father in Infinite Majesty and infinite condescension. Simple words, these. But Francis understood the full meaning. It demanded of him total surrender of all he was and had to the One who was All he had—"My God and my All."

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CENTRAL OFFICE

NEWS-LETTER

Services of the Executive Board and Central Office of the Third Order of St. Francis

THE EXECUTIVE BOARD of the Third Order Secular of St. Francis consists of an Episcopal Protector, one friar from each of the four jurisdictions of the Third Order Secular, and two tertiary laymen, one of whom is treasurer. The present members of the Board are: Most Reverend Richard J. Cushing, D.D. L.L.D., Rev. Adolph Bernholz O.F.M. Conv., Rev. Conrad Polzer O.F.M. Cap., Rev. John McGuirk T.O.R., Rev. Philip Marquard O.F.M., Mr. William E. Corcoran, and Mr. Leo Leddy.

At the present time Rev. Adolph Bernholz O.F.M. Conv., is Chairman, Rev. Conrad Polzer O.F.M. Cap. Vice Chairman, Rev. John McGuirk T.O.R. Consultor, and Rev. Philip Marquard O.F.M. Secretary. Every five years, immediately following the Quinquennial Congress of the Third Order, the office of chairman passes to a friar of one of the other jurisdictions.

Mr. Wm. E. Corcoran is now our treasurer, while Mr. Leo Leddy is a consultor. At each Quinquennial Congress the election of these tertiary members of the Board takes place. A resolution will be introduced at the congress in Boston to have three lay tertiaries on the Board in the future instead of two. The work load of the Board has increased so much that it is felt necessary to have a third tertiary served on the Board.

Official Contact

The Executive Board maintains contact with the hierarchy, with the major superiors of the four Franciscan families, with the international organization of the Third Order Secular, with all other organizations, and especially with the Reverend Commissaries of the twenty-nine tertiary provinces of the Third Order Secular. Regular meetings are held with these Third Order Commissaries in order to unify Third Order action. These meetings serve as important study sessions on the nature, purpose, and function of the Third Order as such.

It is only in the United States that such a unique, compact, and organized federation exists between the four families of the Franciscan Order on a tertiary level. Truly it is something in which we can take great pride. It is difficult to measure the tremendous importance this federation has been to the Third Order. It has put the Third Order in its rightful place in the Church in America, and has made it stand head and shoulders above the Third Order in other countries. This is written in no spirit of boasting, but merely to indicate the importance of united action.

Strictly Third Order Functions

Through the Executive Board we have an official Third Order publication for all the fraternities of America affiliated with anyone of the four families or jurisdictions. This is the FRANCISCAN HERALD AND FORUM published at 1434 W. 51st Street, Chicago 9, Illinois. In its pages you have authoritative and clear interpretations of all aspects of the Third Order. It is not meant to be a popular magazine, but rather the technical tool of the professional tertiary leader and member. As such it is held in the highest regard by all wide-awake leaders.

It is also through the Executive Board that the tertiaries of America meet in congress every fifth year. These congresses have done much to formulate and stimulate united tertiary action. They have given us our national Third Order constitution which has been instrumental in maintaining and fostering live and uniform tertiary activity. Each congress has had a definite theme that has meant a great deal to the progressive development of the role of tertiarism.

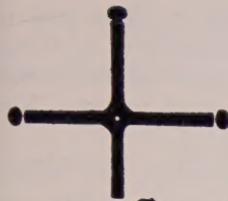
Besides the general congress, special youth congresses have been held annually except in the Quinquennial Congress year. These youth congresses have brought young blood to the foreground in the tertiary world. There is no doubt that the youth of America is finding the spirituality it seeks through the Third Order. These specially featured congresses for youth have made the youth feel a definite part of the Order.

To coordinate the tertiary youth effort a monthly publication is put out for this purpose. It is called "Third Order Youth Digest."

The Third Order Directors' Institute and the Third Order Moderators' Institute have also been organized by the Executive Board. These institutes are study and discussion sessions on the Third Order. They have been a mighty aid to directors and moderators in their work of guiding fraternities.

Inquiries about the Third Order and all official publicity for the Third Order are likewise handled by the Executive Board. Various publications on the Third Order, as a Directory listing all fraternities,

(See page 252)



FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

JULY, 1957

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REJUVENATE THE JADED

THERE IS ONE THING certain today. People are mixed up. Crimes, so the press tells us, are committed. The criminal's answer: "I don't know why I did it." On the opposite end, everyone does things like exaggerating a story, being nasty to one's neighbor, an injustice to the butcher, a lie to the teacher—and we wonder why we did.

We do not understand ourselves—our human nature. We forget its origins. Its beginnings with Original Sin. And though the sin was taken away at Baptism, the frightful wounds of Original Sin still remain with us: (1) the tendency to exalt ourselves and hug ourselves and make the big capital "I" the center of world events; (2) the urge to accumulate this world's goods at all costs and to own as much as we can; (3) the lust for enjoyment and to indulge the five senses of the body in everything pleasurable that they yearn for.

Modern thought has taken these distortions of human nature and made them an explanation of human behavior. Modern thought has mistaken the flaws of human nature for the ideal human being.

◀There is the philosophy reaching back into its expression in Darwinism that exalts the great capital "I" with the law of survival of the fittest. Elbow your way through life; run rough shod over everyone who gets in your way. Rugged individualism. Do them in or be done in. The supreme achievement is a dictator.

◀Communism wields an ax, like a great Paul Bunyan in the forest of wealth, and levels everyone down to the common denominator of a stump. Everyone will have just as much as everyone else of the goods of this world. No longer need to be greedy or jealous over other's good fortune. You will have the same. Some even think this is democracy!

◀And the new philosophy of "enjoy yourself, it's later than you think" throws off all law, all fetters, all traces. Act like you feel. Do what you want. Pluck the rose before it dies. Have a good time. And so jaded nerves are jabbed with jungle jive until everyone hops around "living modern."

These are philosophies that are fed on the flaws of fallen human nature.

Our Lord came so that each of us could identify himself with the new head of the human race and to become the human beings He had created with the equipment (God's own life) to live a life in Heaven. *He came not only to take away Original Sin but to help us heal the wounds left by Original Sin.*

◀Our Lord says the big capital "I" has to go. Selfishness has to make room for true charity—love of God and neighbor. Disown the selfish part of yourself if you are to be my follower, he says. You must literally "kill" self in you. "Unless the seed (of selfishness) dies, itself remains alone"—not coupled with the new man, Jesus Christ.

◀He delivered the knock out punch to greed by stating that if we are to be happy (beatitude) we must be poor in spirit. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Instead of relying on our own resources so completely, we must trust the loving providence of our heavenly Father who clothes the lilies of the field, feeds the birds of the air. Not one sparrow falls from the roof top without His will. Nor a hair of your head turns gray. Even our measured growth He knows and wills. Far from grasping for "things" we are to grasp for Him. "After all of these 'things' the pagans seek. But you must seek first the Kingdom of God and his justice (be 'right' with God) and all of these 'things' will be given you besides."

◀Too much (abuse) good timing drifts us away from God. We have to keep ourselves in line by not seeking every pleasure. How else can we say we are taking up the cross of our Lord every day and following Him. That is his demand for discipleship. Mortification (a dying of our lustful instincts), penance (an about-face from pleasure-seeking) are conditions for entering into His Kingdom. The rich farmer with the bumper crop had everything secured—except Heaven. He lost it because of his self-hugging: eat, drink, be merry. The barns are full. Plenty there. "Thou fool, this night they will demand your soul."

This is the Church's program of the spiritual life. Every religious takes three vows to offset the threefold pull on human nature away from God's commandments: obedience, to offset and heal selfishness; poverty, to temper our grasping for goods; chastity, to die daily in instinct for fun.

The rule of the Third Order has the spirit of these vows built into it for people living in the world: for the married and for the single. Here is the program for rejuvenating a jaded age. Without it there is no understanding of self—nor of God.

"The Happy Wanderer" seems to be an apt description of St. Francis travelling through life as a "pilgrim and a stranger," lighthearted and loving all of God's loveliness in nature. From the O.F.M. General Curia in Rome comes this message from the Assistant Commissary General.

Protector for Tourists

by Brian Gordon O.F.M.

TOURISM is one of the most marked phenomena of the postwar period. This is especially true of Italy, where visitors number millions each year. On Easter Sunday 1957 there were over 300,000 tourists in Rome alone.

In Italy, as in other countries, facilities of all kinds are provided to make the stay of the tourist as enjoyable and comfortable as possible. Only one convenience is very often lacking for foreigners, namely, that of praying and worshipping in the way they are accustomed to. Churches take no practical notice of the tourists: sermons and services are all in Italian; it is difficult to find a church to go to confession in one's own language. The thought of these problems has led Fr. Carlo Cappello, director of a bright monthly review *Meridiano 12* in northern Italy, to suggest that the Holy See should be petitioned to appoint a protector and patron for tourists particularly in Italy, but also for the whole world. The proclaiming of a heavenly protector would spotlight the necessity of providing better religious facilities for tourists.

But who would be the ideal patron for tourists?, Fr. Cappello asks. Not any of the great travellers among the saints, such as St. Paul, or St. Boniface or St. Patrick; nor, on the other hand, any of the world explorers, because their serious mission and life's work seems too far distant from the joyous carefree outlook of the normal tourist. The tourist needs as a protector someone whose heart beats in sympathy, who can show him by example and by word how to see the reflection of God's kindness, power, goodness, and joyous smile in all created things—in the stars and on the earth, in the mountains and the seas, in the rocks and the flowers, in man and in animals—thus learning to raise their hearts to God by contemplating creatures and their works.

Only one saint in all the world seems to fit that description: St. Francis of Assisi—agreeable and genial despite the rags, the sufferings of the stigmata, the rough straw bed; with an understanding, too, of even the superficial joys of men, because he was a poet and saw the place of

these things in God's all embracing plan.

Fr. Cappello mentioned his idea to a friar in one of the Franciscan sanctuaries at Assisi. His eyes lit up at the thought. "Yes, you have a good idea. I can imagine the Saint, full of joy and bursting into song, on the rocky seashore, on a mountain-peak, at the first flowering of spring, in the shade of the woods, under the eloquent face of the stars, in front of the paintings and works of the masters, under the tapering spires and noble columns of our cathedrals. I don't see him with a Baedeker (guide book) in his hand or in the company of an official guide, but with a heart overflowing with poetry which allows him to re-live the things he has seen, and sing of sounds and sights and feelings worthy of the singer's voice.

"It is that outlook on life that makes Saint Francis so dear to everyone. And it is in that attitude I always imagine him, but especially that day I looked from a little window in San Damiano and gazed down the valley of Spoleto—I seemed to hear once more the living and moving echo of the *Canticle of the creatures*: Praised be to thee, My Lord. . . And I tried time and time again to make another verse for it: praised be to Thee my Lord, for the sound of the sea-wave, for the

storms, for the flowers, for the moon, for the children who kiss my hand in reverence, for that woman who sings as she washes the clothes, for the plough that shears the earth. . . Yes, I heard Saint Francis' living voice once more."

So, why not propose Saint Francis as the patron of tourists? He would show the weary the joy of suffering; those who have little, the joy of nature's pleasures unmixed by the baser thought of riches; those who are unlettered, the joy of leaping from creatures to God by natural intuition; those who are learned, the joy of penetrating to the knowledge of creation; those who are solitaries, the joy of substituting God for creatures.

He would do even more: he would impress on one great class of tourists the triviality, the uselessness of riches, of overweening learning, of sophistication, when one searches for and contemplates the truths that the beauties of nature hide away and reveal to the simple seeker.

And these lessons of Saint Francis, we feel, would in no way damage the tourist industry: they would serve merely to bring it back to its original object, which is to be an instrument and not an end in itself—an instrument to help the traveller experience and know what the world of creation has in store for man.

A formal petition will be presented to the Holy Father, asking him to proclaim Saint Francis Patron of tourists. Meanwhile, those who would like to see this happen, should write out a simple petition addressed to His Holiness. The letter should begin like this:

Most Holy Father,

Humbly prostrate at the feet of your Holiness

It should end something like this:

I hope that Your Holiness will look with favor on this petition, and offer once again my filial loyalty and prayers.

SIGNATURE, ADDRESS, DATE.

Text of the letter of the Minister General approving the movement.

CURIA GENERALIZIA DEI
FRATI MINORI,
ROMA.

VERY REVEREND FATHER CAPPELLO,

Not only do I not know of any objection to the proposal of our Seraphic Father as Patron of tourists, but I regard the choice as a happy one.

The tourist is always a poetic soul who feels the need to contemplate the beauties of nature or of art, and thereby experiences a spiritual enjoyment. Francis of Assisi, too, was a poetic soul who went into ecstasy in presence of the wonderful beauties of creation: his biographers give us many examples of his enthusiasm for nature.

The tourist willingly faces journeys and inconveniences to satisfy this desire of his heart; Francis of Assisi undertook long journeys on foot, not only for the sake of preaching but also in order to find places that would help him raise his soul nearer to God—places that even today tourists find enchanting, such as San Damiano, the Carceri, La Verna, Greccio, Fonte Colombo etc.

It is true that the tourist very often is seeking only a human satisfaction, whilst Francis of Assisi directed everything to the contemplation of God, and was never more convinced, from his pleasant vision of creation, of the love of God for men and of the necessity of repaying it by a like amount of love. But it is also just as true that the Catholic tourist, living under the influence of grace, always feels his spirit refreshed and renewed, and turns in thankfulness to his Creator for the many marvels of nature; whilst for the tourist who is a non-believer there is always the urge to reflection.

Furthermore, the tourist very often becomes a pilgrim when confronted with masterpieces of art inspired by religion or when visiting places dedicated to God's service.

If Francis of Assisi is chosen as Patron of tourists he will protect and enlighten many souls from Heaven, and make of tourism a powerful weapon of the apostolate.

With the wish that your desire may be realized, and with every good wish, I am

Yours very devotedly,
AUGUSTINE SEPINSKI, O.F.M. MIN. GENERAL

Tertiary Pen Profiles

by Mark Hegener O.F.M.



CECILY ROSEMARY HALLACK died October 23, 1939 at Mt. Alverna Nursing Home, Guildford, England. A convert at twenty (her father was a Congregational minister), she joined the Third order of St. Francis, and, to quote the London *Catholic Herald*, never was there a more enthusiastic tertiary nor one who lived up to the letter and spirit of the rule more perfectly.

In pen and lecture, and more still in active charity, she spent herself and her fortune in spreading the knowledge of the Faith and of Franciscanism. The profits of her writings in books and periodicals were given away in charity, though much of what she wrote was a charitable gift from the start.

Illness left her practically destitute, and only generous response to an appeal on her behalf saved her from a pauper's death and burial.

Thus she lived a truly Franciscan life of poverty and could sing its praises to the end.

Among her last projects was a book of Franciscan lives, which she had to lay aside for something more remunerative.

We are happy to learn from Messrs Burns & Oates that this book will be published this fall, entitled "These Brought Peace," edited by Franciscan tertiary Peter Anson with a foreword by Mr. Anson and a biographical sketch of the life of Cecily Hallack.

Mr. Anson himself is a tertiary of long standing, an artist and an outstanding English author of our times. He says in "A Roving Recluse" that he first met Cecily Hallack in a little Italian restaurant. "We discovered," says Mr. Anson, "that we had many common interests, as both of us were Franciscan tertiaries."

The son of a British Admiral and a descendent of Admiral George Anson, the famous 18th century navigator, often known as the Father of the British Navy, Peter Anson had first joined an Anglican Benedictine Community which later came *en masse* over to Rome. He then quit religious life and travelled a good deal.

It was during the time that Mr. Anson lived in Italy that he joined the Third Order of St. Francis. He was received as a novice in the chapel of the Portiuncula at Assisi, and professed the following year in St. Clare's choir in the little church of San

Damiano. He found his true spiritual background as a Franciscan tertiary, and likes to remember that he is descended through his Vernon ancestors (on his mother's side) from such illustrious members of the Third Order as St. Louis of France and St. Elizabeth of Portugal.

Not only did Peter Anson and Cecily Hallack have like interests as tertiaries, but they had a kind of happy-go-lucky, vagabond-may-care temperament in common.

In an article entitled "Sanctity with Lipstick" Mr. Anson described Miss Hallack's apartment: "The flat proved to be one tiny room on the top story of a large block overlooking Lords cricket ground. She loved this so-called 'flat' high above the roar of London traffic, and wrote in one of her books that 'here, as well as in the country, one can have solitude, for one's neighbors have no time for minding anything but their own business. And beside the high building lies a Catholic church, like the Lion of Juda.'"

FATHER J. P. MURPHY, writing in *The Tablet* (London) after her death, conveyed just what most people had always felt about her. "She was intrepid, gay and debonair. She was one of those women born to wear clothes with an accomplished air. How she managed it is a mystery beyond my mere masculinity, for her poverty was always dire. She had none of that solid way of life that belongs to those whose income, however small, is well-assured. Her life in this respect was an exhilarating adventure in the providence of God, and she walked entirely remote from anything harsh or unfeminine in her nature; her gaiety was at the furthest

point from vanity. It was all a sort of riot of humor, as if being a Catholic made one irresistibly happy. She had such ability as well, in all sorts of directions, from such things as ferreting out the most obscure points of information at the British Museum to knowing the names of every plant and bird in England which she loved. Those who take the trouble will find that in all her writings she detests the mere complacency of controversy, and that above all things is herself ascetic and profoundly serious. She would have abhorred the idea of being a successful Catholic writer without attending to one's own soul. She would and did go to any length to sanctify herself."

"This," says Mr. Anson, "as all her friends will agree, is the fine woman, the tertiary of St. Francis, that we knew, loved, and admired; the Cecily who lived on a supernatural plane far above anything we could hope to attain.

"Once a month she would go to Crawley to assist at the meetings of the Franciscan tertiaries. She had a special affection for this little friary and its Community.



Peter Anson

"Few of her friends knew that much of what she wrote—especially for missionary magazines—was a labor of love. Any profits she made from her novels were given away in charity. But one day she wrote, 'I now realize that I must waste no time in making some safe niche for myself, if the future and old age are not to be imprudently Franciscan. It is dull to be prudent, but there it is! It is hard to know what to do. There is no material security anywhere today. The only thing is I'm game for anything.'"

THEN IT WAS DISCOVERED that Cecily had a brain tumor. An immediate and dangerous operation was needed to save her life. The operation was performed, but it left her paralyzed and deprived of the power of speech. After four months of torturing pain, such as few are called upon to suffer in this world, she died at the Mount Alvernia Nursing home. Her body was taken to Crawley where it was carried to the grave on the shoulders of the friars, and where it now rests in the peaceful cemetery adjoining the Capuchin church—always her spiritual home and where she had asked to be buried.

A picture of Cecily Hallack as seen by Peter Anson puts her in the proper setting: a Franciscan in street's clothing. The contrast and the character are compelling evidence of the way a modern follower of St. Francis can accommodate herself to the modern world without the fear of compromise.

"A mental picture of Cecily Hallack indelibly fixed in my memory is watching her sail through a crowded restaurant, having spotted me at a corner table where I had been wait-

ing somewhat impatiently for about 20 minutes, wondering what business had detained her. There was something about her appearance that compelled people to look round and pause in their conversation. That day she was wearing that pathetically familiar fur coat, which, despite its age, always managed to look smart. There was just the right amount of lipstick and makeup, but no more. When she sat down and removed her coat, I noticed she had donned another already familiar garment — the famous black frock, suggestive of an exclusive design by Lanvin or Molyneaux in its illusion of expensive simplicity, but which she had got made for almost nothing when she was last in France. Altogether she was perfectly turned out, chic and distingué. Having apologized for keeping me waiting, she said she must have a cocktail and produced her long cigarette holder. I ordered the drinks and she went on to explain that she felt this was obviously an occasion when she must 'celebrate' for she had managed to persuade Methuens (British publishers) to publish her latest novel, *Lady Georgie's House*, and that it was splendid to feel that, at last, she would be in touch with a wider circle of readers than if this book, like all her previous ones, had been issued by one of the smaller Catholic firms.

"I thought there must be some reason for all this glamor business," I remarked. You look so definitely the professional novelist this morning!" She laughed adding, "Well, I hope it's all for the greater glory of God!" As she sipped her Martini and toyed with her cigarette holder, it struck me what a shock it would have given people sitting at the adjacent tables if they had been told that my

companion was living under the spirit of the three vows of religion—poverty, chastity, and obedience—and that her outward appearance was no more than a mask, put on to hide a life of heroic sanctity unsuspected by all but a few most intimate friends, and that even they knew only part of the person wearing the fur coat, smart frock, lipstick and make-up. There was nothing of the typical 'devotee' about Cecily.

"If there was anything she hated it was narrow bigotry and self-advertising piety. St. Francis, when dying, saw nothing odd in asking Lady Giacoma to bring him some of her home-made marzipan—even if it was in

bold defiance of the conventional deathbed of a saint. Cecily, like a true Franciscan, saw no reason she should not enjoy the other good gifts that God had provided."

She was indifferent as to whether she would eventually be regarded as a great Catholic author. Some critics maintain that she failed to produce anything of permanent value. Yet at her best Cecily Hallack is vastly superior to most of her contemporaries. A sufficient proof of the popularity of her novels and stories is to be found in the statement made by a Catholic Truth Society librarian that "her books are never on the shelves; there is always a waiting list."

Books by Cecily Hallack include: "Adventures of an Amethyst," "As Common as Daisies—and other stories for children," "Bliss of the Way, a bedside book for the Tramp," "Candlelight Attic," "Happiness of Father Happe" (one of her most delightful books about a Capuchin friar), "Mirror for Toby," "Lady Georgia's House," "Miss Becky O'Toole," "Sword-blade of Michael," "To Miranda"—13 essays on eternal truths and an account of her conversion (1918) to the Faith. ●

"Let those who are entitled to make a last will and testament, do so in good time"
(Rule II, 7).

How To Make a Will

MAKING A WILL AND RECEIVING Extreme Unction having something in common in the minds of many Catholics. You'll die if you do!

In a certain sense that is correct. And that is why the Third Order attaches great importance to making a will—not only for the sake of keeping the peace of the family, but to help the tertiary "die to the world" by making an act of surrender of all his earthly possessions to others. Certainly there is nothing in the language of a will that would indicate that "you can take it with you"!

In recent years, however, even secular papers and magazines (and recently a large diocesan paper) devoted much space to educating people will-wise. A survey shows that about 70 per cent of the people who die do not leave wills. Some of these intended to, but kept putting it off. People seem to feel that if they make a will they have to up and die right away, so they postpone making their will, figuring they are postponing death.

Now maybe you will be satisfied with the way the laws of the State will divide your belongings. If that suits you, okay; but there won't be any provision for Masses for you or any donation to your church nor to other charitable causes, nor to the Third Order's Common Fund.

And let us say right here that most tertiaries do not think of their Common Fund as a depository for part of their will. But the Third Order's Common Fund, both fraternity and provincialwise, needs augmenting if the Third Order is to carry out in a rudimentary fashion, the injunctions of the Rule. How to take care of the sick and aged of a fraternity without a substantial Common Fund? How assist the poor and needy in a worthy manner without a sizeable Common Fund? How carry on the works of mercy incumbent on the Third Order without being able to rely on a Common Fund administered wisely and prudently.

Most States have their own laws as to how your property will be distributed if you don't leave a will. These laws are the same for everyone, whether you leave a couple of hundred dollars or millions. These laws don't take into consideration how deserving or how shiftless your relations are. It is a hide bound law and there is no getting around it.

For a magazine with national coverage it is impossible to state the specific laws of each state. But we do say that if you want your belongings—real estate, money in the bank, stocks, government bonds, golf clubs, fishing tackle, car etc.—to be divided in a certain way, you must make a will. The moment you are dead, you have nothing whatever to say about where your property goes.

A will is not a complicated business. But it must be made according to certain specifications of law to be honored in court. If your will is not correctly made, the court will throw it out as invalid.

You need the assistance of a lawyer in making a will. He knows all the details which the law demands if the will is to be accepted by the court.

The lawyer's fee is the least expensive item connected with your dying!

No. 1 in planning your will is this: who will be your beneficiaries? Who will inherit whatever you have (much or little)? Decide that NOW.

No. 2 in planning: what do you have to leave? Real estate, money in the bank, stocks, bonds, debts owed you, life insurance, car, jewelry, household furnishings, and all other belongings. In most cases it is wise to leave amounts in percentages rather than in actual amounts.

No. 3 to remember is that insurance policies made out to a named beneficiary cannot be changed by a will. If you want the beneficiary changed, you have to change that in the policy.

No. 4 is this: if you have jointly owned property, your will can't dispose of this. Such property will go to the surviving joint owner as soon as you die. Thus a husband and wife having all property jointly should nevertheless have a will in case tragedy should strike them both at the same time.

As a Catholic and Franciscan tertiary, you probably want to make provisions in your will to have some Masses offered for the repose of your soul. Remember your parish church, your Third Order Fraternity Common Fund. Find out if the fraternity has a corporate title and use the correct title in your will. The Franciscan Missions also should be an object of your charity in your will.

Make sure, by making a will, that you have disposed of all your property in the very best manner **you** can, using all of it as a sacred trust which God has given you. In doing so keep the laws of charity in the forefront of your considerations.

GUIDELINES TO GOD



by Albert Nimeth O.F.M.

WHEN ALEXANDER the Great was at the height of his military career, one of his soldiers was arraigned in court because of misconduct. When asked what his name was, the culprit answered, "My name, Sir, is Alexander." When the great general heard this, he eyed him critically and said: "So your name is Alexander, is it? In that case either change your name or change your conduct."

We claim to be Christians. I wonder if at times Christ doesn't eye us critically and say to us: "If you claim to be a Christian, either change your conduct or change your claim."

To be a Christian essentially means to be a supernatural being. This inner life of grace, however, must reveal itself in our conduct. To be concerned only with the development of our own spiritual life is to betray our fuller purpose. Our Lord indicates as much when he intimately associates love of neighbor and love of God. As long as we live in society, it is impossible to intensify our love of God and thereby perfect our supernatural life without at the same time deepening our love of neighbor. As a matter of fact our love of neighbor is the gauge of our love of God and our inner spiritual life.

Notice, though, that Christ says love your neighbor "as you love your-

self." This is not a sentimental experience. We do not go around whispering sweet nothings to ourselves. We do not get gushy and "up in the clouds." If we did, somebody would surely see to it that we were promptly shipped off to "psycho." We love ourselves by taking reasonable good care of ourselves.

In like manner we show we love our neighbor by looking after his best interests. There is of course, a certain hierarchy to be observed. My primary concern must be my own spiritual life; then my neighbor's spiritual life. My physical welfare is next in importance and then my neighbor's physical welfare. We are never justified, therefore, in jeopardizing our own salvation no matter how much good may come from the risk. On the other hand, we are expected to live in such a way that we do not imperil our neighbor's eternal interest. That means in concrete terms that we have to be keenly aware of the influence of our example. There is no question that we exert an influence and this influence springs from our inner being. It is not so much what we say or do as what we are that makes the difference. It is from the abundance of the heart that the mouth speaks. If then we are going to live up to our claim as Christians, we must always give a good example. ●

Blessed Raymond Lull

by Donatus Grunloh O.F.M.

IF AT FIRST YOU DON'T SUCCEED, try again." Raymond Lull saw the triumphant Moslem Crescent hanging on the walls of Bourgie in North Africa. The sight of it irked him. Twice he tried to replace it with the Cross of Christ; twice he was driven back. But he was no "quitter." A third time he tried . . . this time to crown his efforts with his life. Martyrdom put the finishing touch to the long penitential life of Bl. Raymond Lull.

Raymond belonged to the noble military family of Lull and was born in Palma on the island of Majorca in 1236. While still a boy he became a page at the court of King James of Majorca and soon advanced to the office of chief steward. He married young and followed the lead of the other courtiers in living a gay life. In fact he built quite a reputation for himself as a libertine. Even though married, he pursued one romance after another. On one occasion he even rode horseback into a church in pursuit of a woman of the town. Raymond's early life certainly gave no indication of his later holiness.

A BLESSED CHANGE

One evening when Raymond was about thirty years old, he was sitting at his desk composing a love poem for a certain woman. Suddenly he saw the image of the Crucified near his desk. Since he had great wealth and was interested in other things, Raymond tried to ignore the vision.

But Christ would not let him; He reappeared four more times. The last time He seemed to say, "Raymond, come follow me."

A short time after, on the feast of St. Francis, he heard a bishop portray in vivid terms the contempt of the world and the love of Christ with which St. Francis was imbued. This finally convinced Raymond that he could no longer resist the invitation of Christ to a better life. And he made the break complete. He made arrangements for the care of his wife and two children, left the court, and thus made a complete break with the occasions of sin.

Now at the age of thirty he began his life of repentance and mortification. The road of repentance was a rough one. Indulgence in passions had become a habit and they rebelled at being refused. Besides the townspeople, who had witnessed Raymond's libertine life, now heaped jeers and insults on him when they saw him repent. But Raymond relied not on his own strength, but threw himself at the mercy of God, begging for help; "Sleeping or waking, in action or at rest, let my heart be set only on the remembrance of your love and sufferings, and let me have no desire but to glorify and praise you who are our Lord and God. Life was given me that I might know and honor God, but I fell into grievous sin and exposed myself to the just vengeance of God. Jesus came to me crucified and it is his wish that I should love him."

FORMATION

The next two years Raymond spent visiting various shrines, travelling on foot, sleeping wherever he could and eating whatever was offered him. He wanted to do something about converting the Moslems in North Africa, but left it to God to show him what plan to follow. When he returned to Barcelona in 1265, he sought advice from St. Raymond de Penafort. Lull was to return to Palma "where you must show all whom you have scandalized the example of virtue. Meditate and pray in solitude, and God will give you the knowledge you need."

In Palma he followed the advice and added to his life of prayer the study of Arabic so that he would be able to preach to the Saracens. However the circumstances of his former life proved too distracting to Raymond and he left to spend ten years in solitude, devoted to prayer, meditation and tears, studying carefully the spirit of the Rule of the Third Order, which he had accepted at Barcelona. Here too he received infused knowledge of languages, mathematics and science, much of which he put to writing in the many books that were published later.

Having gone far on the road to self-sanctification Raymond was ready to share what he had received. The Crescent over North Africa still bothered him, and he decided to do something about it. He travelled to try to interest others in the projects of the conversion of the Moslems, but often with only little success. He set up a school in which prospective missionaries could study the Arabic language. Twice he went to Bourgie to try to instruct the natives in the knowledge and love of Christ. Both times he was sent back. Yet he would not give up.

Despite his advanced age—he was seventy-nine—he tried a third time. While preaching in the public square, the fanatical Moslems seized and stoned him, leaving him for dead. Some merchants, however, rescued him and put him on their ship returning to Majorca. But he died before he reached home. Because of the miracles that took place at his tomb, Pope Leo X saw fit to beatify Raymond, and Majorca chose him as their special patron.

THE SCHOLAR

Bl. Raymond is perhaps best known as a philosopher and theologian, and he enjoys some prestige as a poet. He was a prolific writer. But Raymond was not one to seek knowledge for the sake of knowledge. Nor did he write books merely to appear learned in the eyes of the world. He wanted to love Christ as best he could. And how could he do that unless he first knew Christ? Hence Raymond tried to find out as much as he could about Christ both from revelation (theology) and from the light of his own reason (philosophy). For Raymond these two fields of knowledge never contradicted each other; in fact, they were a necessary complement to each other. And his favorite Saracens had been led astray, had been led to believe that philosophy and theology were completely separated and that a "truth" could be true in theology and false in philosophy. Here is the reason for much of his writing: to prove that truth is one, and that all truth must lead back to God and to Christ.

KNOWLEDGE IMPORTANT

As Franciscan tertiaries we have chosen, even promised publicly, to love Christ as St. Francis did, to imitate Christ as St. Francis did. In

(See page 245)

Fighting Materialism

by Philip Marquard O.F.M.

TERTIARIES HAVE A SERIOUS obligation to war against the great evil of materialism. By materialism we mean love of the things of this world coupled with little or no appreciation of the spiritual. The Third Order as such is opposed to materialism, and the spirit of poverty it demands of a tertiary offers the best remedy against it.

THE DANGER OF MATERIALISM

Materialism is like a great octopus. It has numerous hands and shows itself in so many forms. You see it, for instance, in children, when they refuse to do chores around the house unless they are paid for them. You find it in adults, who no longer look at their work as a service to others, but only as a means of getting money. This thirst for money has grown into a passion with material-minded people. They always seek to gain more and more.

Materialism likewise searches for exaggerated comfort. It makes parents selfish and makes them detest the idea of bringing children into the world because this interferes too much with their round of worldly living. Whether there is a family, the children suffer from neglect due to the press of material cares upon the parents; they are too busy with business or social life to give themselves to their children. Business and shopping even encroach upon the Sunday. The sanctification of the Lord's Day means less and less as the spirit of material-

ism grows. The religious spirit of the individual and the family wanes as the octopus of materialism tightens its grip on life. Worldly people think it an honor to have a fitting tombstone with the epitaph: "Work was his life."

Unwittingly you are drawn into the net of materialism. You may be shopping on Sunday like a pagan next door. You may secretly envy the new car, the color-Television, the modern freezer your neighbor has; and you may not realize that you are following the spirit of the world and not the spirit of Christ and St. Francis.

THE SPIRIT OF POVERTY

Every man or woman who aims at the perfection of Christian life should practice poverty. This does not mean that the true Christian should not endeavor to improve his material position in life. But neither should the true Christian, and particularly the tertiary, sit down complacently in luxury while others live in slums and on barely subsistence wages.

There are two kinds of poverty. One is a poverty of destitution; the other consists of detachment of heart from all material possessions. You should strive by all lawful means to banish the first kind of poverty from the earth. But at the same time, since your primary goal is perfection, you should cultivate the other kind of poverty as a supernatural virtue. To keep your heart detached from all material possessions is to make a prac-

tical act of Faith in the belief that true happiness is to be found alone in the lasting possession of Heaven. It is to say with St. Francis: "My God and my all."

This is what we mean by poverty of spirit. It implies a detachment of heart and mind from earthly goods, and an attachment of mind and heart to God through the true evaluation and right use of things. Hence it involves two ideas, a detachment and right attachment. Detachment is necessary to avoid being a slave of material things and blind to eternal values, lest you be deterred from the one thing necessary. Surely you recall the gospel account of Martha and Mary. Martha was busy about many material concerns, while Mary sat at the feet of Christ drinking in spiritual gifts. Martha complained of her sister's inactivity, and Christ gave her a gentle rebuke: "Martha, Martha, you are anxious and trouble about many things; and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her" (Lk. 10, 41-42). To wait for your old age for this union with Christ is to wait too late. In fact, you may never see old age.

The attachment of your heart and mind to God enables you to see things in the light of eternity—to see them as St. Francis saw them, finding God in everything. The right use of things for tertiaries means the rule of moderation. You should look on things as a loan from God, only to be used for his glory, and to enable you and your neighbors to serve God better. Therefore you are to use the temporal goods of this life in such a way as not to lose any of the goods which are eternal. Just recall what St. Francis said: "Understand that poverty is a choice way of salvation: the fruit it bears

is manifold; it is poverty which makes us heirs and kings of the kingdom of Heaven."

So poverty of spirit means willingness to do with less in the way of material comforts than one has to. It means being able to have the best or better material things, but freely choosing to get along with less. How clear was the example of Christ and St. Francis in this regard. Christ could have had the most magnificent surroundings for his birth. He chose a stable. Many of St. Francis' friends tried to give him better accommodations in life, but he graciously and firmly refused them.

Misers are willing to live in cellars and hovels, not to be able to help others, but to increase their hoard of money. To practice poverty of spirit, one must not only do with less than one has to, but must be willing to give away much of what is thereby saved. Christ not only gave up things by being born in a stable, but thereby earned Heaven for his people.

There is also another facet of the spirit of poverty that must be remembered. It demands that you are content and cheerful when circumstances deprive you of some of the material comforts that others have and that are usually loved. It is not being poor that is pleasing to Christ; it is being content in poverty. On the otherhand, it is not possessing wealth that in itself makes you displeasing to Christ; nor is it being able to do without the things that money could buy. Christ was both the rich Godhead and a poor family's child. The important point is that He was content with his family's circumstances.

THE ADVANTAGES OF THE SPIRIT OF POVERTY

The advantages flowing from the practice of the spirit of poverty are

innumerable. Here we can only note a few.

It simplifies your life and gives you more time for God and your soul. Riches tend to make you a slave, but poverty of spirit frees your soul. Worry and cares are lessened to a great extent through the practice of this virtue. St. Clare exclaimed: "Oh, the sweet liberty of poverty."

As a net result you obtain joy. Consider the young man in the gospel who was attached to his wealth and did not have the courage to abandon it for the service of Christ. The gospel narrative concludes with the words: "He went away sad." St. Francis remarked about this in these words: "Sadness is something that belongs to the devil and his supporters, but poverty is of God, joy to your heart."

Through the spirit of poverty you understand the truth of what you really are. You recognize in poverty that you possess nothing, that you have nothing, that you are nothing of yourself, in yourself or by yourself. You realize that everything you have done, everything you have, is all a gift of God. Gratitude to God wells up in your soul. As St. Paul put it: "What have you that you have not received?"

When you live in the spirit of poverty you resemble Christ, the head of the Mystical Body of which we are the members. It is certainly not proper that the members be rich and the Head himself be poor. This is much like sporting a good suit of clothes and having holes in your shoes. Pov-

erty helps you to comprehend and appreciate the life of Christ. He chose to be poor to make you rich, rich in divine grace.

In the spirit of poverty you can also develop a true understanding of Divine Providence and abandon yourself to God's loving and solicitous care. He, too, appreciates your loyal trust in him who lavishly tends to the needs of the birds of the air and the lilies of the field. Your life under God's providence becomes happier because no needless worry casts an evil shadow on your life. You live securely and approach each day with true certainty that is only born of God.

It is the spirit of poverty that really promotes an apostolic spirit. It leads you to an interest in others. The world needs many apostolic men and women to inspire it. The danger of Communism overhangs all life today, and it never will be removed except by the spirit of poverty clothed in flesh and blood of the modern man and woman. As a tertiary you have a frightful obligation to set the pace and show the worldling how God wants his people to live happily.

St. Francis loved the "Our Father." This prayer breathes the spirit of poverty. "Thus shall you pray," said Christ. If you are to pray along the lines of the Our Father, it is also the way you should live. No wonder St. Francis made the Our Father the meat of the tertiary's daily office. Ask him to help you live in its spirit, as you pray it each day. ●

Franciscan Italy

PERUGIA: ANCIENT CITY GATE OF MEDIEVAL ORIGIN



TWELVE MILES WEST OF ASSISI the Umbrian valley connects with the Tiber valley, running north and south through the whole of Umbria. Lordly Perugia is perched high up over the Tiber valley. It was founded by Umbrians, made a fortress by the Etruscans (more than 2,000 years ago), subjected by the Romans, made a free city in the Middle Ages, and in 1506 a part of the Papal States. 1202: War between the city states of Perugia and Assisi. The Assisiens were defeated and many of them taken captive and thrown into the Perugian prisons for a year. Among the prisoners of war was St. Francis (II Cet. 4). 1216: Pope Honorius III, while residing in Perugia, confirmed the Portiuncula Indulgence for St. Francis.

WE CAN FOLLOW THE TIBER north from Perugia. At Bosco there is a crossroads. The road north through the upper Tiber valley goes through Umbertide, Città di Castello, Bergo San Sepolcro; then to Montecasale, nestled in the woods, where Francis converted the three robbers (Fioretti 26). Finally we come to the ancient city of Gubbio. It still has its medieval walls and great gate. It was here that Francis got a pilgrim's garb from a friend and began to serve the lepers (I Cel. 16, 17), until finally he returned to Assisi and took up the following of Christ completely. All too well known is the story of Francis and the wolf of Gubbio (Fioretti 21). Here a plaque marks the sentiments and slogans of St. Francis: "Pax et Bonum"—Peace and all that is good. Or Peace and Happiness. ●

by Mark Hegener O.F.M.



GUBBIO

Virtues of St. Francis

Just Plain Guts

by Xavier Carroll O.F.M.

IN RECENT YEARS WE are more aware of the extent to which fear in its various forms and guises influences human action. It seems that most of us have worked up elaborate systems of self-deception whereby we dodge life-situations that are just too fearsome to meet. We conveniently, though actually, become ill on the eve of some challenging social event. Humility apparently forbids our accepting some position of responsibility when often the true reason is our fear of failure. Sometimes our escape-

act fails and there we find ourselves in the midst of the terrifying situation—a decision must be made, a responsible action must be taken immediately. Often times we react violently. We cover up our fear by becoming angry, imperious. We ward off possible criticism by criticising others. Fear does strange things to us all. And it is good that we know it. It is good to reflect that people are not really as obnoxious as they seem. They do so many unkind things simply because they are scared to death.

It is a quieting thought too. It makes us feel less guilty to know that there are causes down deep that prompt us to act in a way we do not really want to. We understand better today the words of St. Paul: "For I know that in me, that is, in my flesh, no good dwells, because to wish is within my power, but I do not find the strength to accomplish what is good. For I do not the good that I wish, but the evil that I do not wish, that I perform" (Romans 7, 18-19).

Yes, there is far greater understanding to-day of our failure to face up manfully to the challenges of daily life. There is more patience and forbearance with ourselves and others. And yet this is not entirely good. There is growing a tendency to look upon such fear-failures as unavoidable developments. Things that can't be helped. It is as though now that we understand what a truly difficult thing it is for us to act responsibly, we are excusing ourselves from making the attempt. Life simply makes too great demands, we say. It is only to be expected that we "bug out" of responsibility now and again. Is it perhaps being overlooked that there is still place in life for that old fashioned virtue—courage? *Ascertical writers call it fortitude.*

Courage is a virtue whereby we cut through our terrible fears and do face up to the burden of life. We do what is to be done, suffer what is to be suffered. Courage doesn't lessen fear, nor suffering. It is just something deep in ourselves that accounts for our carrying through despite these factors. Courage says: "Despite what this is going to cost me, this course of action is expected of me and I will do it."

A point here. Courage recognizes a set of values out beyond ourselves. There is something out against us to which we must respond no matter how it hurts. There is a duty to be complied with. In final analysis, a person to be served. This is in contrast to a tendency today to make our tranquillity some final norm. That is, we ought not to do something if it is going to disturb us, make us insecure. We ought not to enter situations that might bring us under stress. We should always feel nice and comfortable and cozy. How I feel is the norm. Less attention is given to the question whether this is something that must be done, or ought to be done, or is most reasonable to do. In our solicitude for ourselves we pay little heed to the objective demands of life.

Courage is a raw, naked virtue. It stands alone as a court of last appeal. When desiring to be humble we can reflect on our basic unworthiness and accept the humiliation. As an aid to charity we can think of Christ's love for us. We can be merciful when we consider our own need of mercy. When exercising the other virtues there are many motives we call upon for support. We can come at them from different angles. But when we are driven to courage, our back is against the wall. Courage stands alone. The task is simply difficult.

That is the final statement. We grit our teeth and do it.

Everyone who has set out to tell the world it is all wrong has had need of courage. The world has never welcomed the reformer. Few revolutionaries have had more courage than Francis of Assisi. It was not love of adventure that inspired him to disappoint a severe father in answer to a higher call. It was sheer courage. It was courage that sent Francis to Rome to ask the Pope to approve a plan of life that the whole world thought mad. It was courage that kept Francis loyal to his vision of poverty when even his loyal companions began to shake their heads. It was courage that drew a white hot iron into his forehead when doctors thought it best. It was courage that bore without murmur the wounds of the Crucified. It was courage that relinquished the reins of authority in the order he had founded when he felt the brotherhood needed a stronger hand. When the stuff of sanctity is analyzed, courage is found in large amounts. The greater the sanctity, the greater the courage. Francis was a great saint.

What is being said here, briefly, is that most of us are admittedly a bundle of anxieties and we could go about our daily business and fulfill our responsibilities a lot more easily if we could relax these irrational fears that are rumbling down deep in our personality. Still, we must not throw in the sponge and call it an impossible task. Nor must we wait till we finally feel perfectly adjusted. Tensions and all, we still have it within our power to grit our teeth and face up to the demands of life, to go forth and do the things to be done, to suffer what must be suffered. This is life. It demands courage.

See Your Pastor

by Geraldine Liss, Tertiary

THE THIRD ORDER CAN be analogously thought of as the city on the mountain-top which cannot be hidden. Except that the Third Order all too often is hidden, especially in the parish. We all know the purpose of the Third Order, sanctification of its members. Since goodness diffuses itself, and since Third Order members are good, then it logically follows that tertiaries should be the influence for good in the parish, the office, the town. However, all too often that is not the case.

What I am circuitously trying to say is that Third Order members are often content to sit back as if they belong to a happy death society and hide their lights under the bushel. They try to keep this holiness that they are achieving for themselves alone, instead of moving out into other circles and influencing.

And maybe I'm wrong, but I think the parish is the place to begin, and the place that's ignored. It seems to me, that if St. Francis had intended the Third Order to be inactive, then he would have dished out a rule for individuals to retreat from the world and strive for the Christian perfection that is union with Christ, but never would he have given a rule to people who *must*, by virtue of their positions, remain in the world! He took quite good care of the contem-

platives with the first and second orders, and we do not belong to either.

Look at the parish. No parish is in such great shape that nothing needs to be done. Only trouble is that the people who want to do something always embark on some little project of personal instigation which will establish the kingship of the author.

The parish is really the One, Holy, Catholic, and Apostolic Church for each and every Catholic. It is our spiritual home, and we have obligations to it, and to the members of our spiritual family, (fellow parishioners) by reason of the fact that we belong to the Mystical Body of Christ. It is our obligation to work for the good of the parish as we do for the good of the family, or the good of the Third Order. In other words, just as we are fraternity-minded, we must be parish-minded. And it is up to the strong of the parish to help the weak; the strongest should be the Franciscan tertiaries because they, of all, have the means to become Catholics, *par excellance*. But the very accusation that is most often levelled at the Third Order by pastors, is that the fraternity takes members away from parish activities!

A minute ago, we said that the parish is our spiritual home. And now we say that the pastor is the guide

and head of that home, and to him we must go for direction. In most places, he is a busy, overworked individual, trying to handle things spiritual, things temporal and physical, like a school, and things monetary, like bills.

He is in dire need of the help the laity can give, but he needs us to do the necessary things, not to start projects that will only make him more work. Who handles your library, scrubs your church, moderates your Holy Name? Who has the responsibility of a school which is short of nuns and money? Who hears the complaints about the parties the youth groups have? And so we could go on listing, but you get the idea.

Your question then, is "What can we do?" Go to the pastor, as a Third Order group, and ask him what he thinks you can do best. It is not beneath the dignity of the business man to paint the club room, or of the women college graduate to dust the church.

Who handles the youth group in your parish? Do they just have club rooms to collapse to, and no facilities for doing anything? Does anybody with musical talent ever try to organize a glee club or a band? Does anybody with dramatic talent ever offer to direct a play? Do the athletic men ever coach? In some parishes all this is entirely unheard of. The pastor cannot work alone. The parents don't care. The rest of the parishioners complain about the bids, but nobody does anything.

What about your parish school? Are your nuns fortunate enough to have household help? Or must they handle overloaded classes and then come home and cook? In one mid-Western city some of the mothers helped solve some of the problems.

They come into school for a while each day and do the tasks that all teachers think of as garbage, collect milk money, put up bulletin boards, correct spelling papers, type, drill far-behind students, and so on. The nuns have begun to feel human again. And this, from the poverty-stricken part of the town.

What about the people who need help in your parish? Your pastor knows them. Maybe some person needs only another human being to talk to. Maybe some family needs help because of illness. Maybe the two whose marriage is slowly cracking need only to associate with those whose marriages are great. Maybe some fallen-away only needs kindness. And maybe the modern Magdalene needs only love.

The Third Order is not supposed to be a glorified Catholic Action band, nor is it supposed to be the meddlesome, biddyish, money-raising faction in the parish. It is a religious order in every sense of the word, whose purpose is to sanctify its members.

But the Third Order, precisely because of this, is the very group that should give to the parish the leaders, the pillars. And they should be the solid ones, the ones that won't crack, because they have got so much in them. Leo XIII said that his idea for the social reform of the world was the Third Order of St. Francis. He wouldn't have said it if we were a happy death society. And he wasn't encouraging a Lenin-type revolution. He was saying that the Third Order is capable of turning out the leaders in Catholicity, that these leaders must start working in the spiritual home, that these leaders are the lights that we do not put under bushels, that the Third Order is the city on the mountain-top that cannot be hidden! ●

FINANCIAL REPORTS

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INCOME AND EXPENSES

INCOME:

First Order	3,250.00
FMU	950.00
Third Order	<u>11,029.22</u>
	15,229.22
Other Income:	
For Television	78.00
Miscellaneous	202.89
Records and Tapes	644.70
Program Material	<u>319.70</u>
	1,245.29
Sponsorships:	
Third Order Sources	900.00
Non Third Order Sources	<u>50.00</u>
	950.00
TOTAL INCOME	<u>.17,424.51</u>

EXPENSE:

Car Expense	324.30
Handling Charges	304.65
Postage	407.00
Express on Tape Shipments	1,316.63
Stationery & Office Expenses	1,386.68
Studio Rental	561.00
Talent Payroll	3,800.05
Incidental Recording Exp.	259.91
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Unemployment Insurance	1.47
Social Security	24.40
Extra Tapes Bought	618.38
Tape Duplications	4,938.52
Promotion: St. Francis Film	<u>99.86</u>
	19,117.11

LOSS AT END OF FIRST SIX MONTHS SERIES..... 1,692.60

DETAIL OF INCOME

Prov.#	Name		First Order	FMU	Third Order	Sponsors
1.	Assumption, Pulaski	OFM	300.00	....	794.80	50.00
2.	Immac. Conception	OFM	300.00	....	600.00	....
3.	St. John Baptist	OFM	500.00	....	747.00	....
4.	Most Holy Name	OFM	500.00	....	....	....
5.	Sacred Heart	OFM	500.00	250.00	5,808.44	325.00
6.	St. Barbara	OFM	500.00	500.00	539.75	425.00
7.	Holy Land	OFM	....	450.00	....	....
8.	Holy Cross	OFM	....	....	....	....
9.	St. Augustine	OFM CAP	500.00	....	600.00	....
10.	St. Joseph	OFM Cap	....	....	5.00	75.00
11.	Ital. Amer. Custody	OFM CAP	....	....	....	....
12.	Immac. Concept.	TOR	....	....	....	....
13.	St. Mary	OFM CAP	....	....	899.90	....
14.	St. Bonaventure	OFM Conv.	....	....	....	....
15.	Immac. Concept.	OFM Conv.	100.00	....	....	....
16.	Our Lady of Consol	OFM Conv.	....	....	....	....
17.	Sacred Heart	TOR	....	....	....	....
18.	St. John Capistran	OFM	50.00	....	....	....
19.	Most Holy Saviour	OFM	....	....	202.00	....
20.	St. Patrick	OFM CAP	....	....	100.00	....
21.	Holy Family	OFM	....	....	....	....
22.	Immac. Concept.	TOR	....	....	....	....
23.	St. Anthony	OFM	....	....	....	....
24.	Canadian	OFM	....	....	....	....
25.	St. Casimir	OFM	....	....	216.00	....
26.	Limoilou Quebec Can.	OFM	....	....	....	....
27.	St. Stephen	OFM	....	....	....	....
28.	Christ The King Can.	OFM	....	....	516.33	....
29.	Sybertsville, Pa.	OFM	....	....	....	25.00
NON THIRD ORDER						50.00
						<hr/>
						3,250.00 950.00 11,029.22 950.00
						<hr/>

The following contributions were received too late to be included in above report:

#1	944.40
#10	1425.18
#17	38.25
#19	50.00

BALANCE SHEET

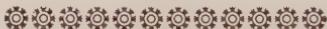
ASSETS:

Cash	<u>\$13,363.46</u>
Total Assets	\$13,363.46

LIABILITIES:

Withholding Income Taxes	137.79
Social Security Taxes Withheld	21.96
Disability Insurance Taxes	<u>9.76</u>
Total Liabilities	169.42

Surplus from series X	\$14,886.64
Decrease in Surplus	<u>1,692.60</u>
	<u>13,194.04</u>
	\$13,363.46



RAYMOND LULL

short, to follow the way of Franciscan spirituality. Not that this way is necessarily the best or the only way to Christ. But this is the way we have chosen and we cannot be faithful to our choice by following another pattern. How are we to follow the Franciscan way unless we know where it lies? Our Holy Father, Pope Pius XII, last summer in his discourse to the Italian tertiaries stated very definitely that there is a special Franciscan way of looking at God, of contemplating Jesus and of imitating Jesus. And he adds a very serious comment, "The world has need for that Franciscan spirit, of that Franciscan vision of life. It is your DUTY, beloved children, to KNOW it thoroughly, to love it with enthusiasm, and above all to live it with the perfection that your state allows."

Our Holy Father's statement leaves little room for doubt. We must *know* the Franciscan life before we can live it as we are expected to. To obtain this knowledge, much reading, study and prayer is necessary. Not merely avid reading to cover ground, nor study simply for the sake of learning, but digestive reading and practical study, reading and study applied to one's own life with the help of prayer. The Gospel, the Rule of the Third Order, the life of St. Francis should all be the daily-used "tools" for every tertiary. Supplement these with a regular diet of the lives of other Franciscan saints, and books and magazines by outstanding Franciscans. "Franciscan Life in Christ" by Stier,

"Social Ideals of St. Francis" by Meyer, "Poverello" by Mark Hegener, O.F.M. and "There is More to Life than living it" by Albert J. Nimeth, O.F.M. offer an abundance of solid Franciscan thought. We can love only what we know and we can give, sacrifice, and imitate only what we love. Tertiaries must be leaders and leaders must be readers.

Mother Seton, Alma Power-Waters, Farrar, Straus, & Cudahy, \$1.95.

Vision Book No. 24. The ways of God certainly are not the ways of man. Who would ever think that a Protestant young lady would become the foundress of the Sisters of Charity in the United States? Widowed with five children Elizabeth Seton found her only consolation in the Catholic Faith. She was in a quandry. If she chose the Church she would lose many friends and even alienate her children. Because this courageous woman followed her convictions, we find a glorious page in the history of the Church in America. The hardships she suffered, the school she established, the community she founded are all dramatically contained in the inspiring story of the woman who had an important role to play in the American parochial school system.

My Daughter Is a Sister, Katherine N. Haffner, Franciscan Printery, 20 cents.

What are a mother's reaction when her daughter enters the convent? Mrs. Haffner tells us and they have a wide range from the humorous to the nostalgic. Here is a very sensible presentation of a sensible attitude. There is no sob-sister stuff, no martyr complex but a good healthy realization of the privilege accorded a family. We say a hearty amen to this: "I thank God for giving us sense enough and courage enough to let her have her chance. Whether she stays or comes home, she will be richer for having had the experience."

BOOKS

Bridegroom and Bride, Monsignor Ronald Knox, Sheed and Ward, \$2.50.

Through the years, Monsignor Knox has often been called upon to preach at weddings. In determining the length of the talks he was guided by the advice given by a candid bridegroom: "You know—the kind of thing for which five minutes is too short and ten minutes too long." After numerous weddings the good monsignor decided, so he says, "to embalm" his talks in book form. We hardly think the monsignor is kind to himself nor reverent with the truth for nothing Msgr. Knox writes should be embalmed. Rather it should be shouted from the housetops. There are twenty-five short sermons, each with a fresh approach. The versatility of the author begets wonderment. A segment of the ceremony, a feast in the calendar, a phrase in the marriage vows and Monsignor Knox is ready to preach. Here is depth; here is humor; here is wisdom. A book of this kind makes an appropriate gift for a wedding shower. Of course, he will be expected to read it also. ●

Prayers without Headaches, Florence Wedge, Franciscan Printery, \$2.00.

This is the type of book one hurries through, drawn on by the breezy style of the writer. The purpose of the book is to help us pray with gladness and joy. There certainly is nothing stuffy and staid about it, and still it has all the elements of a creditable treatise on prayer. The nature of prayer, the kinds of prayer, the characteristics of prayer are given adequate attention. We read about the bright side of distraction and the simplicity of mental prayer. Throughout the book there are catchy expressions and quick turns of thought that make it a delight to read. It is not only pleasant, but profitable. The author explains her title: Prayer without headache—because we hardly de-

velop a headache when chatting with a loved one. No headache—because prayer should be a joyous thing—an exhilarating privilege. No headache—because we can be holy without being miserable. ●

Marian Mystic, Francesca van der Klay, Carmelite Third Order Press, \$2.75.

A short biographical sketch of St. Mary Magdalen de' Pazzi who is one of the great mystics in the Church and deserves to rank with St. Teresa Avila and St. John of the Cross. Realizing how each sin in some way blocks the efforts of Christ to capture the hearts of men, St. Mary Magdalen's one burning desire was to erase all sin. She shed bitter tears when she discovered the futility of her desire. She began to understand that she could counteract the effects of sin by intensifying her love of God. From then on her every prayer and sacrifice became an act of reparation and love united with the Passion of Christ and the Sorrows of his Mother. Her constant effort was to love God in her fellowmen. A favorite bit of advice was: "Keep your eyes open to the virtues and closed to the imperfections of your neighbors." She never lost an opportunity to care for the sick even when she herself was seriously ill. Born in 1655 she died in 1707--between those two dates she achieved the heights of mysticism.

Only a limited number of copies of this first edition was published to commemorate the 350th anniversary of the death of St. Mary Magdalen de' Pazzi. ●

Canticles and Chorus, Liam Brophy, Franciscan Printery, \$2.00.

A collection of sixty-nine original poems by Dr. Liam Brophy, tertiary and a well known contemporary Irish author, poet and philosopher. Each poem has some reference to St. Francis or the Franciscan

spirit. What amazes one is the variety of subjects with which St. Francis is associated. The first section deals with various occupations. Artists, bankers, cobblers, printers, teachers and many more address a word to St. Francis and beg a grace through his prayers. In the second section we meet St. Francis of the blind, of the convalescent, of the teen-ager, of the convert. The last part deals with various aspects of the life and ideals of St. Francis. We do not say that the poetry is great writing; in fact, at times even the mechanics of poetry are ignored and the expressions prosaic, still we believe the collection will bring the reader closer to St. Francis, who emerges as a lovable personality with universal appeal. ●

St. Thomas More of London, Elizabeth Ince, Farrar, Straus, Cudahy, \$1.95.

This is one of the four new Vision Books published for young readers. The facts of St. Thomas' life are all there and told in a dramatic way to appeal to youthful readers. The genial Thomas teaches the lesson how to cope with the knotty problems of life. For the sake of his country he climbs the top of the ladder of English public life and then for the sake of his God, he tumbles all the way down again. The friendship between Henry VIII and Thomas is given ample attention. It is the build up to the climax that occurs when the two men disagree. The author brings out the brilliant career of St. Thomas More as a statesman, scholar, writer, but above all as a man loyal to God and family ideals. ●

St. Augustine in His Search for Faith, Milton Lamask, Farrar, Straus & Cudahy, \$1.95.

Another Vision Book that takes us through the colorful and exciting life of one of the greatest minds in the Church. The more lurid aspects of this life are handled deftly and intelligently. Closely associated with St. Augustine is his mother St. Monica. Her life is necessarily interwoven with the life of her son. She is set up as an outstanding example of devotion to her duty and perseverance in prayer. Had it not been for her, there is question whether Augustine would be the great saint he is today. Her influence in his life is common knowledge. ●

St. Joan, the Girl Soldier, Louis de Wohl, Farrar, Straus & Cudahy, \$1.95.

The lives of saints are history and what is more, they make history the way God likes it. Saints are people. And they are not always peaceful people. They can fight and they do fight especially when they come across evil. This Vision Book tells the story of a girl who was a fighter and a saint. She made history in leading her poor oppressed country to victory. She made history by showing through her example that the very first thing we need to win is faith. The bold, saintly Joan lives again in this vivid story which relates how she gave her life for God and country. A valuable lesson for our generation. ●

Religion and the Psychology of Jung, Raymond Hostie, S.J., Sheed & Ward, \$3.50.

The psychology of Jung is studied with increasing interest. As more and more Catholics enter the field of psychology, a big question is: how far can the psychology of Jung be reconciled with Catholicism? Is there any common meeting ground? From 1944 onwards, Jung has never failed to recognize the validity of the religious believer's viewpoint, nevertheless he was unable to see any difference between metaphysics, theology and faith. These three different fields he puts under one heading "the religious point of view." Be that as it may, Fr. Hostie is kind to the doctor who admits his ignorance and expresses a desire to remedy it by finding a suitable collaborator. He goes on to state that "Jung is not an atheist. Nor is he an agnostic. He is primarily an empirical investigator who has remained scrupulously faithful to his subject." Fr. Hostie goes on to develop the themes, psychology of religion, psychotherapy and spiritual direction (an excellent chapter), psychological symbolism and dogma. We believe this book is an important contribution because it gives us an evaluation of Jungian psychology by a competent theologian who has made an exhaustive study of Jung. ●

ITEMS OF INTEREST

The Hour Honored In the last issue we called attention to a new monthly magazine called "The Catholic Preview of Entertainment" which we considered a real service to the Catholic populace of this country. Editorially it has taken a sane view of entertainment and has employed a positive approach to a thorny problem. This (June) issue of the magazine carries a four page feature story on "The Hour of St. Francis." Well written and well illustrated, giving a brief thumbnail sketch of the Hour's history, its sponsorship by the Third Order of St. Francis, its ups-and-downs and eventual success due to the steady hand of Fr. Hugh Noonan and Fr. Terrence Cronin. By the way, the title of the article is "The Hour Is Eleven" and it is entering the second decade of fine radio broadcasting with some 600 stations throughout the world carrying the Voice of the Franciscan Tertiary! ●

Fr. Fulgence Gross O.F.M. is the latest of the American priests to be released by the Red Chinese after serving a full six years in prison (see June FORUM Items). Arriving in San Francisco, Fr. Fulgence was met by Bishop Ambrose Pinger O.F.M. who served five years in a Red prison and was released last August. To the Associated Press, Fr. Fulgence told a story of horror: "After three days and nights of beatings with sticks, straps and fists, and with a sword being held at my neck and being told I would die if I did not confess, I said, 'Sure, I am a spy!'" Out of his torture experience, Fr. Fulgence said it was humanly impossible to withstand the pressures of Communist interrogation. He is now resting in Omaha, Nebraska, his hometown, with friends and relatives. ●

Marcelino Rates "Sign Magazine's" best Motion Picture of the Year title. At Chicago's Ziegfeld theater the people have seconded the recommendation of *Sign* and

have kept the picture Marcelino in town for more than 16 weeks to date. Marcelino is the story of a little baby left at the steps of a Spanish Franciscan Monastery. The friars take the baby in, raise him, and the community becomes "Father" and "Mother" to Marcelino. "Once in a movie-going lifetime," said *Sign*'s editorial, "you will find a picture as reverent, imaginative, and moving as 'Marcelino.'" Framed in simple, yet beautiful scenes, this story of a boy's faith, transcends its physical boundaries to become a very special and tremendously affecting picture.

In vignettes which are alternately tender and humorous, the child's life in the hill-top monastery is appealingly depicted. His occasional contacts with the villagers, an innocent prank which turns a provincial fair into a minor catastrophe, and his adventures with a mythical young friend are charmingly spun.

It is in the final sequence that the picture reaches its heights. In gist: Marcelino finds a huge wooden crucifix in the attic. Christ, he thinks must be very thirsty and hungry. He brings (borrows and snatches) bread and wine and receives the name from the Voice on the cross of "Marcelino Pan y Vino" (bread and wine). The climax is arresting and inspiring.

Certainly this is a picture which every tertiary should try to see and to promote when it comes to town. And the lesson is evidently that "unless you become as little children"—for Marcelino lives the routine of the Monastery and rises to the heights of mysticism with his simple faith and childlike manner and yet in a way that fits his child's mind, knowledge and years! To prove again that grace builds on nature.

Eleven Years Ago a collection was taken up among all the tertiaries of the U.S. to build a hospice at Assisi for visiting Franciscan pilgrims. This year Fr. Bernardine Barban O.F.M. (the man who

took up the collection) reviews the activities of the "Cenacle" during 1956. There were eight courses of Spiritual Exercises given in various categories, with 450 persons participating; 16 regional and national congresses, with 1,350 participants; 98 pilgrimages with 5,100 persons put up for one or two days. In all, there were 122 groups, with 6,900 persons to whom Cenacle extended a much appreciated hospitality in the form of food, lodging and assistance.

The Rule of Moderation is not merely a supererogatory work that tertiaries take on, but is deeply woven into the warp and woof of the Christian life. The tertiary, however, has guides for helping him keep within bounds. N.C.W.C. news service reported Auxiliary Bishop Philip M. Hannan's (Washington, D.C.) views on the subject in an address given at Georgetown University's Fall convocation:

"Today the concept of freedom and its purpose have changed. Instead of self-reliance, it means largely self-indulgence. To many, it becomes the shield of irresponsibility . . . of singing, or rather chanting, jungle rhythm ditties that quiver on the brim of overt indecency in the name of freedom.

"The sundering of the most sacred bond of matrimony for the flimsiest pretext is done so that one can regain his freedom. All this destruction of the fabric of morality is committed in the notion that freedom is the defense of the rebel, the parasite, the laggard or lacker in duty.

" . . . The tremendously high standard of living may be a threat to freedom. Yesterday's luxuries become psychologically today's staples of life. A convenience—as a car, TV, air conditioning—becomes a 'right' and will not be surrendered even to preserve genuine human rights, including freedom.

"The attachment of the citizens to that (purely material) standard of living is so compulsive that practically anything is sacrificed to maintain it."

Golden Jubilee On March 19, 1957, the Very Rev. Alphonse Schnusenberg O.F.M. Delegate General for Japan, Korea and the Philippines, celebrated his Golden Jubilee in the Franciscan Order. Father Schnusenberg went to the Far East in 1914, thus spending 43 years in active mission duty. When the communist drove

him out of China, he began his work anew in another territory. In the past years since the war he has "created" the following institutions: 1) The Biblical Institute in Hong Kong to continue the translation of the Chinese Bible, 2) the General Procurator in Hong Kong to keep in touch with the Fathers and Catholics still in China, 3) the Franciscan Monastery in Macao, 4) the General Delegation in Tokyo, 5) the Language School in Tokyo where missionaries from all societies and nations learn Japanese, 6) the St. Michael Hostel in Tokyo where non-Franciscan priests and missionaries live while studying at the Language School, 7) the St. Anthony Major Seminary in Tokyo, 8) the Biblical Institute in Tokyo where the Bible is being translated into Japanese, 9) and finally just a few months ago the St. John Capistrano Church and rectory in Tokyo. Had it not been for the far-sighted vision and zeal of Fr. Schnusenberg and his buoyant spirit in adversity, probably none, or very few, of these mentioned institutions would exist today. Ad Multos Annos!

Silver Jubilarians: Two silver jubilarians who have been on the front lines of the Third Order movement are Fr. Hugh Noonan O.F.M. of the Hour of St. Francis and Fr. Stephen Hartdegen O.F.M. of Holy Name College, Washington, D.C. Fr. Hugh began the Hour of St. Francis, a world wide radio program sponsored by the Third Order of the United States. He was born August 4, 1907, entered the Franciscan order and after ordination taught for nine years at St. Anthony's Seminary, Santa Barbara. He was a chaplain during the war and after completing his tour of duty he was appointed director of the Third Order at St. Joseph's Church, Los Angeles in 1946. Under his direction the Hour grew from a local broadcast to a nation wide program with nearly 600 stations. Ad multos annos!

Fr. Stephen Hartdegen has been a contributor to the FRANCISCAN HERALD AND FORUM and will be well known for a masterly paper on "The Third Order as a School of Christian Perfection." After ordination to the priesthood he studied in Rome and in Jerusalem and in 1942 published his "Chronological Harmony of the Gospels." He is on the commission which prepared the New Testament Confraternity of Christian Doctrine text for publi-

cation and has been working diligently on the preparation of the Confraternity Old Testament books, some of which have been published as separate books. In 1949 Fr. Stephen received permission to begin an American branch, from among tertiaries under his direction, of the Secular Institute of the Missionaries of Christ the King, founded in Italy by Fr. Augustino Gemelli O.F.M., doctor-socialist-convert and founder and present rector of the Catholic University of the Sacred Heart, Milan, Italy. Many more years of Franciscan service! ●

General O.F.M. Chapter At this writing the traditional Chapter of Pentecost is about to take place at the Church of Our Lady of the Angels for the Minister General of the O.F.M. obedience. In 1959 the order will be 750 years old. According to the new constitutions (1953) the General will be elected this time for a 12 year term. The present General, Most Rev. Augustine Sepinski, is the 113th to succeed St. Francis. The O.F.M. obedience has 26,151 members of which 15,242 are priests; 2,482 convents; 84 Provinces and eight custodies besides the custody of the Holy Land. Report just received: Fr. Augustine Sepinski was re-elected. ●



The Angelus

Since Pope Callistus III extended the practice of ringing the noon Angelus on every day of the week in 1456 it has been pealing above the habitations of men, and for five troubled centuries its music and message of redemption have been following the sun about the world without ceasing.

It was appropriate that the Angelus should have originated with a great saint, who was also a poet and a member of the most poetic Order in the Church. That great Franciscan, Saint Bonaventure, cherished a very tender devotion to Our Lady, to whom he composed many glorious hymns and canticles. Like the illustrious master of his soul, St. Francis of Assisi, he was moved to translate his love and intuitions into tangible poetic forms. So in 1263 he convoked a General Chapter of the Franciscan Order at Pisa, and among other regulations prescribed that at nightfall a bell should be rung in honor of the Annunciation. Thus began the Angelus, which derived its name from the first word of the prayer later prescribed to be recited—**Angelus Domini nuntiavit**—the Angel of the Lord declared unto Mary. To confirm St. Bonaventure's authorship of the beautiful custom there is a note in the Act of Canonization of that inspired saint: "For this signally pious man instituted the cult of the glorious Virgin Mary, the Mother of Jesus, that the Brothers might exhort the people to do her reverence at the sound of the bell which was given after Compline because it was believed that at the same hour she was saluted by the angel." The practice of ringing the Angelus at noon was later introduced and restricted to Friday. Later, as we have said, Pope Callistus III extended it to every day.

—DR. LIAM BROPHY, TERTIARY

Letters to the Editor

Peace Medal Award

(The following letter was addressed to Mr. John R. Gariepy, recipient of the 1956 St. Francis Peace Medal.)

. . . Please accept my congratulations on winning the 1956 Peace Medal of St. Francis.

I have read the news item and your remarks in the June issue of the FRANCIS-CAN HERALD AND FORUM.

In general, I agree with you and heartily endorse your statements.

However, there must be a big difference between Small Town America and Big Town America as you will note from the following.

I have lived sixty-three years in small towns and I have always operated my own business.

I have not had the experience of seeing an employer ask an employee to violate the moral laws.

I do not recall ever knowing a highly respected business man who used his position only as a legal means of fleecing the public.

I have no knowledge of any item in universal demand, costing but pennies, that sells for dollars.

I have never seen the situation where Catholic men, or any men, perforce, must give up good jobs rather than obey.

I am an isolated tertiary.

Best wishes to you and your good newspaper.

M. A. ROONEY
LAWRENCEVILLE, ILLINOIS

Old Folks Home

Dear Editor: The June issue of the HERALD AND FORUM, which, all in all, is one of the finest issues published in a long time judging solely by its contents, carries a paragraph on the subject Tertiary Home.

I am taking the liberty of writing to you as the article requests. I am interested, in a tangible way, for the individual tertiary to express himself, in deed.

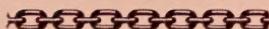
In my opinion, this is a serious lack in our present mode of operation. The combination of prayer and work is necessary for not only the continuation but also the growth and the fulfillment of the order. Let the members do something and they will be happy and interested and better members.

Inertia is our stumbling block. Let's act and stop talking. We can perform miracles. The members will carry the ball if the top leadership makes it possible and charts a course.

Not one, but many homes, north, east, south and west are needed. Where there is a will God will show the way. Modern techniques, a bit of salesmanship, some knowledge of the ways financial, our 200,000 or so members and plenty of work will do the job. Let's get going.

If my language seems harsh, please forgive me. It is simply my way of expressing a view and it may be all wrong—but, I am sure you will agree with me that in union there is strength.

WILLIAM J. BETZ
ST. LOUIS, MISSOURI



Youth Work Booklet, Congress reports, and the like, are issued by the Board.

United Projects

Under the direction and encouragement of the Executive Board many projects were initiated among the tertiaries and fraternities. One of the most ambitious and very successful projects of this type was the launching of the radio program, "The Hour of St. Francis." Through this media the voice of St. Francis and his message has reached and is weekly reaching millions of souls, not only in the United States, but also Canada, India, Australia and many other countries. A Spanish and French version of our radio program are likewise doing untold good.

The Co-op Parish Activities Service is another vital project of the Federated Tertiary Provinces. It is a visual education project consisting of filmstrips, slides, and other visual aids for catechetical, social, cultural, and general educational work. Of course the most important feature of it is the religious instruction. This we feel is in full accord with Pope St. Pius X in his encyclical letter on the Third Order, "Tertium Franciscalum," where he states tertiaries should "assist the pastors in teaching Christian doctrine to the young and ignorant." The Co-op Parish Activities Service is under the immediate direction of Mr. Leo Leddy, a member of the Executive Board. The headquarters are at 15928 Grand River Ave., Detroit 27, Mich.

The Sunday Observance Campaign is still another project. The officers of the Board have fostered it in every way. Pledge leaflets, window stickers, bumper stickers, posters and letters have been issued to fraternities to promote this important objective of Pope Pius XII and the hierarchy. National prominence was given to the role of the Third Order in this field of activity. Our slogan "Stop Don't Shop on Sunday" has become a household phrase in many homes through out endeavors.

Then there is the *Modesty Crusade* inaugurated by the Board with its slogan "Think Smart—Dress Smart." The Board has published a leaflet on this crusade and promoted it in every way possible.

To stimulate efforts for Christian peace in the world, the Executive Board makes a special *Peace Award* each year to some outstanding individual, who has performed notable work for peace. A very beautiful gold medal was designed and struck to be presented to the apostle of peace for the year. It bears the image of St. Francis and the words "Lord make me an instrument of your peace."

The Catholic Information Apostolate is likewise a project approved and advocated by the Executive Board. By means of a special series of pamphlets, carefully distributed, information and instruction on the Catholic Faith is widely spread. Many fraternities are actively engaged in this apostolate.

CALENDAR OF PLENARY INDULGENCES

JULY

2. Visitation, G.A.
8. St. Elizabeth of Portugal W. 3 Or.
9. Sts. Nicholas and Comp. M. 1 Or. (see Cap. July 11)—St. Veronica Giuliani (Cap.; rest, see July 11).
11. St. Veronica Giuliani V. 2 Or.—Sts. Nicholas & Comp. (Cap., rest see July 9).
13. St. Francis Solano C. 1 Or. (Cap., see July 21; T.O.R., see July 24).
14. St. Bonaventure Card. B.C.D. 1 Or.
21. St. Francis Solano C. 1 Or.—(Cap.; T.O.R. see July 24; rest see July 13).
23. St. Lawrence of Brindisi C. 1 Or. (Conv. see July 24).
24. St. Lawrence (Conv.; rest see July 23).—St. Francis Solano (T.O.R.; rest see July 13 or July 21).
26. St. Anne
27. Bl. Mary Magdalene Martinengo V. 2 Or.

OBITUARY

Fr. Flavian Frey O.F.M. (5).

Sr. Borgia Heuer O.S.F. (Springfield, Ill.), St. Clarina Dippel O.S.F. and Sr. Boniface Gosz O.S.F. (Wheaton, Ill.), Sr. Hortulana Holsinger O.S.F. (Dubuque), Sr. Lidwina Madala and Sr. Heinrika Straub (81—Milwaukee), Sr. Aquinata Kozynik, Sr. Bona Gatz, Sr. Pancratia Meier (Joliet—North Broadway).

Chicago: Helen Kommer, Ceil Breiterer, Elizabeth Herrick, Margaret Hoban, Mary Hayes, Angela Jochum, Kate Clifford, Hannah Taylor, Annie Barry, Mary Berry—**Cleveland:** Mae Scheurmeyer, Josephine Kozelka, Jos. Witycheck, Minnie Rafferty, Anna Rattay—**Detroit:** Elizabeth Trilling, Wm. A. Vernier, Julia M. Termote, Theresa Foley, Martha Stronske—**Louisville:** Anne Talliaferro, Katier Steinhauer, Mary Lammers, Helen Medinger—**Memphis:** Julia Keiran, Mary Carlin, Teresa Warner, Eleanor Edwards, Eleanor Kelly—**Milwaukee:** Joseph App, Sophie Beringer, Lillian Weiss, Elizabeth Hettwer—**Omaha:** Mary Maginn—**Quincy:** Mary Markus, Alphonse Freiburg, Elizabeth Winter—**St. Louis:** Caroline DePalma, Mary Ford.

Sexton Quality Foods



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